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# Islamic Educational Thoughts of Tuan Guru Haji (TGH) Muhammad Sholeh Chambali (Tuan Guru Bengkel)

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**Abstract**

In every era, there are phenomenal events that impress people, full of astonishment and awe. In this context, admiration can be for objects, animals, or people so that it is referred to as "the center of attention/figure". What meant by a character by the author here is a person who has received general and broad recognition because of the depth of knowledge, piety, and noble character from the surrounding community or commonly called Ulama. In addition, there is still a lack of research participation by Indonesian Islamic education scholars on local Islamic education thinkers. Also, the possibility of conducting historical studies on local themes outside of economic and political aspects that have relevance to the life of the Indonesian nation, such as the thought of Islamic education, is expanding.

**Keywords :** Islamic Thought, Islamic Religious Education, Islamic Religious Leaders

**Abstrak :**

Di setiap zaman ada kejadian fenomenal yang membuat orang terkesan, keheranan penuh kagum. Dalam konteks ini kekaguman tersebut bisa kepada benda, hewan, ataupun orang sehingga disebut sebagai "pusat perhatian/ tokoh". Dimaksud dengan tokoh oleh penulis disini adalah orang yang mendapat pengakuan secara umum dan luas karena kedalaman ilmu, kesolehan, dan akhlak yang mulia dari masyarakat sekitarnya atau biasa disebut Ulama. Di samping masih kurangnya partisipasi penelitian para sarjana pendidikan Islam Indonesia tentang para tokoh pemikir pendidikan Islam lokal. Juga semakin luasnya kemungkinan untuk melakukan studi sejarah tentang tema-tema lokal di luar aspek ekonomi dan politik yang memiliki relevansi dengan kehidupan bangsa Indonesia seperti pemikiran pendidikan Islam.

**Kata Kunci:** Pemikiran Islam, Pendidikan Agama Islam, Tokoh Agama Islam

## INTRODUCTION

In every era, there are phenomenal events that impress people, full of astonishment and awe. In this context, admiration can be for objects, animals, or people so that it is referred to as "the center of attention/figure". What is meant by character by the author here is a person who has received general and broad recognition because of the depth of knowledge, piety, and noble character from the surrounding community or

 

commonly called Ulama.

From the perspective of the Koran, without intending to tamper with the term 'ulama which seems standard, the designation for people with various kinds of knowledge is Ulama', Ulul 'Ilmi, Ahludzikri, Arrasikhun Fil 'Ilmi, Ulul- albab. The word Ulama is mentioned twice in the Qur'an, namely in sura as Shura 197 and surah al Faathir 28.[1]

Ulama has a big role in providing teaching to all people wherever they are, inseparable from Indonesia. At the start, since Islam entered Indonesia in the 7th century AD[2] This truth is strengthened by the birth of the Walisongo figure who spread Islam throughout Java.

His character as an individual and as a scholar at that time is not in doubt. This is proven by the frequent presence of distinguished guests who took the time to visit his residence, including the President of the Republic of Indonesia: Ir. Soekarno, Minister of Religion: KH. Saifuddin Zuhri, Coordinating Minister for Security: General AH. Nasution, Rois 'Am Pengurus Besar Nahdlatul Ulama (PBNU): KH. Abd. Wahab Hasbullah, Chairman of PBNU: KH. Idham Khalid, Chairman of PBNU: H. Subhan ZE, NU figures: Anwar Musaddat, KH. Ma'shum father KH. Ali Ma'shum, KH. Hamid Wijaya: Chairman of Anshar, First Governor of NTB: R. Aria Ruslan Cakraningrat, and others. So it's not too much if Dr. H. Ahmad Abd Syakur positioned him as a development agent for the acculturation of Islamic values through 20th Century Islamic Religious Education on Lombok Island.[3]

The greatness of a person as an educator in an educational institution with an educational system structure cannot be said to be perfect if in the future the institutions and systems they develop turn out to be unable to speak much in the larger arena. Vice versa, there are not a few educational institutions that have institutional organizations that are not too neat and are said to be great, big, and respected because they have students and students who can speak a lot on the local and national levels.

Looking at this barometer, Tuan Guru Haji Muhammad Soleh Chambali has what is stated as a qualified output (students), this is evidenced by the success of his students becoming religious figures/leaders and almost all of them becoming Tuan Guru with the

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[1] M. Dawam Raharjo, “Ensiklopedi Al- Qur’an Tafsir Sosial Berdasarkan Konsep-Konsep Kunci” (Jakarta: Paramadina, 1996).

[2] Darori Amin, *Islam Dan Budaya Jawa* (Yogyakarta: Gama Media, 2000).

[3] Perlawanan Kiai Desa Pemikiran dan Gerakan Islam KH. Ahmad Rifa’i Kalisalak, *Perlawanan Kiai Desa Pemikiran Dan Gerakan Islam KH. Ahmad Rifa’i Kalisalak* (Yogyakarta: LKiS, 2001).

respective educational institutions they lead.

In addition, there is still a lack of research participation by Indonesian Islamic education scholars on local Islamic education thinkers. Also, the possibility of conducting historical studies on local themes outside of economic and political aspects that have relevance to the life of the Indonesian nation, such as the thought of Islamic education, is expanding.[4]

The two things mentioned above (finding thoughts on Islamic education and studies of local Islamic figures) caused the author to feel challenged to research "*The Thoughts of Islamic Education Tuan Guru Haji Muhammad Soleh Chambali Bengkel Al-Lomboki*".

## RESEARCH METHODS

This research is a study of the thoughts of figures using a literature review (Library Research) with a History and Sociology approach. therefore the main guide is the books that are the work of Tuan Guru Haji Muhammad Soleh Chambali Bengkel al-Lomboki. This study tries to provide an overview of the thoughts of a character through his works, especially the book Ta'limu al-Shibyan bi Gayat al-Bayan. Methods of data collection in this study using interviews and documentation. As for the data analysis in this study using content analysis.[5]

## RESULTS AND DISCUSSION

### A. Socio-Religious Background

On the island of Lombok, the life of the Islamic religion is very neglected, because most of the Sasak people still embrace the imperfect religion of Islam and leave matters of worship to kiai (religious leaders). After the 20th century, this group broke away from the Islamic group and called itself adherent to Telu Time Islam. Apart from believing in Allah and the Prophet Muhammad as His messenger, they still believe in gods and supernatural powers caused by spirits, the highest god is Batara Guru. Such belief is because Islam entered Lombok in the 16th century, and there was

[4] ADI FADLI, *Pemikiran Lokal Tuan Guru H.M. Shaleh Hambali Bengkel* (Jakarta: PUSLITBANG LEKTUR DAN KHAZANAH KEAGAMAAN, 2013).

[5] Metodologi Penelititan Kualitatif Edisi IV, *Metodologi Penelititan Kualitatif Edisi IV* (Yogyakarta: Rake Sarasin, 2002).

almost no continuous development. Moreover, they were abandoned by preachers who came from Java at an early stage.[6]

The kiai who was assigned to guide them could not carry out their duties because they did not receive encouragement and assistance from rulers who were Hindus (from the 17th century to the 19th century). Even before the mid-19th century, the kingdom of Mataram (Karangasem-Bali) had taken action which resulted in hampering the development of Islamic religious life and causing deviations from the teachings contained in the Qur'an and al-Hadith.[7] After the rule of Mataram, Karangasem, Lombok was conquered by the Dutch colonialists on July 5, 1894, the people of Lombok were then colonized by the Dutch.

Even though it has made the atmosphere worse for the community, they have approached the nobility who still maintain the customs and habits of their ancestors to be hostile to Islamic figures and proponents. By carrying out propaganda to the nobles not to want to embrace Islam which prohibits agreements on rights, the degree in the eyes of humans that distinguishes humans from humans in the sight of Allah is only piety. This situation continued until the Indonesian independence.[8]

Worship matters are the responsibility of religious leaders (kyai) only and people who are not kiai do not pray and fast. Seeing this condition, several Lombok clerics held a meeting in Ampenan to discuss how to tackle community backwardness.

An Arab cleric named Ustadz Sayid Abdurrahman al Jufri gathered Islamic leaders in Ampenan and the result of the deliberations at that time was to establish an educational institution. The "Darul Ulum" madrasah was established. The next plan was realized after Ustadz Sayid Abdurrahman al-Jufri was assisted by Sayid Salim al-Jufri and other teaching staff.[9]

This madrasa then gave birth to intellectuals about Islam on the island of Lombok. This Darul Ulum madrasah alumnus then established Islamic boarding schools as well as new madrasas around Ampenan.

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[6] Ahmad Abd. Syakur, *Islam Dan Kebudayaan : Akulturasi Nilai-Nilai Islam Daam Budaya Sasak* (Yogyakarta: Adab Press Fak. Adab UIN Sunan Kalijaga, 2006).
[7] Akhmad Zahroni, *Kiprah Dakwah Dan Pemikiran Tasawuf T.H. M. Shaleh Hambali* (Kalimantan: Bengkel : TTP, 2006).
[8] Fath Zakaria, *Mozaik Budaya Orang Mataram* (Mataram: Yayasan Sumurmas Al-Hamidy, 1998).
[9] Sohimun Faisol, *Tuan Guru Haji Muhammad Shaleh Hambali Al-Anfanani Dan Tasawuf al-Ghazali* (Mataram: STAIN Mataram, 1999).

Public awareness began to awaken through young scholars and intellectuals who learned from various new madrasas. Local confrontations were born to fight colonialism with its various tendencies. Among these figures are Tuan Guru Hafidz Kediri, Tuan Guru Haji Abdul Karim Kediri, Tuan Guru Zainuddin Abdul Madjid, and Tuan Guru Lopan, using the method of resistance through education. Meanwhile, the method chosen by Tuan Guru Haji Muhammad Soleh Chambali was both oral and written.

Tuan Guru Haji Muhammad Soleh Chambali's resistance through writing against the invaders can be seen as always quiet in the Muqaddimah of his books[10]:

a. *Muqadimah Ta'lim Al Shibyan Bighayatu Al Bayan*:

   Seeking knowledge is faridatun, for Muslims and Muslims. O my son who is expected to be noble - Knowledge is a sign of happiness - because its advantages are very real - The Qur'an and Hadith have said - Tauhid Fiqh Fardu 'Ainnya - The same goes for the science of Sufism - The three of them in this treatise - Will get it God willing - Greetings sir and respect - Freedom remains the world hereafter.

b. *Muqaddimah Bintang Commerce on Business Advantages*:

   Ayyuhai my beloved brother - Please read this Star - It's like a bright light - Because it was taken from the warehouse - For those who do business in the area - Al Dunia Mazra'atu al Akhirat - Greetings We sincerely - Freedom remains in the world and the hereafter.

c. *Muqadimah Washiat al Musthofa Li Aliyi al Murtdha*:

   Hi Dear Brother - Whoever this hapadz is washiat - He is the one who praises Allah ahyaat - Still dead in the Creed - Resurrected by Allah on the Day of Judgment - Faqih 'Alim gets intercession - Perfect greetings and mercy - Free to live in the hereafter.

d. *Muqadimah Diamond Diamonds (Jewelry) for men and women:*

   O my sons and daughters - Please listen to this teaching - Looks like diamonds - Become jewelry for men and women - Picked from the hadith of the Prophet - Narrated by Ali - And his wife is a moving star - She is Fatimah Al Zahra - Please wear night and day - So that you are safe Wife

[10] *Pemikiran Lokal Tuan Guru H.M. Shaleh Hambali Bengkel*.

- Happy to receive grace - Coupled with ni'mah - Greetings from the Father with respect - Freedom is still the world hereafter.

e. *Muqadimah Mawa'idzu Al Sholihiyah Fi al Ahadits al Nabawiyah:*
This is an introduction- Presence of ikhwati- Illuminated by Allah one's face- Hears a brilliant Hadith-Then he fulfills another person- As he heard clearly- Whoever conveys his brother- Forty hadiths on his religion- Allah resurrected on the day of judgment - Enters Heaven together with the door - This regulator (the book) sends greetings - Merdeka remains perfect and complete.

## B. A Brief History Of The Workshop Village

Bengkel Village is one of ten villages in the Labuapi sub-district of West Lombok, NTB, which consists of five hamlets, namely Dusun Bengkel Selatan, Bengkel Utara, Bengkel Timur, Bengkel Barat, and Dusun Datar, adjacent to the eastern part of the sub-district capital.[11]

The word Bengkel comes from the name of a large tree that was formerly in the Bengkel village area where many large trees grew which the people at that time called the Bengken Tree. Over time this designation changed to Bengkel and is used as the name of the village until now.

From its formation until now it has been led by fifteen village heads with the first village head named Amen Teker (Mr. Taker) who has led Bengkel village for 15 years.[12]

Geographically, Bengkel village has an area of 4,000 M with the following boundaries: North side: Babakan Village, East side: Merembu Village, Southside: Kediri Village. West side: Dasan Cermen Village. With a height above sea level: of 220, the amount of rainfall: of 2000-2500mm/ year, topography, and lowlands with a population of 7,268 all of whom are followers of Islam.

## C. TGH's Childhood and Education. Muhammad Soleh Chambali

Muhammad Soleh Chambali Bengkel was born into a poor religious family; his first name was Muhammad Soleh, and his father's name was Chambali bin Gore. He was born around 1313 H (1896 M) on the seventh night of Saturday Isha's time in the

[11] Asymak Hisyam Ghozi, *Riwayat Hidup TGH. Muhammad Shaleh Hambali* (Bengkel: Madani, 2002).
[12] *Pemikiran Islam Lokal (Studi Pemikiran Tuan Guru Haji Muhammad Shaleh Hambali Bengkel Al-Ampeni* (Jakarta: Media Utama, 2001).

fasting month and died on Thursday 08 November 1968 M. The name Muhammad Soleh was given by a pious named Haji Ali on Monday.[13]

When he was six months old in the womb, his father died so he was raised by his mother, seeing the poor economic situation of his family, so one of his uncles named Mr. Rajab gave him living expenses even though he was still in his mother's lap.

Six months after his birth, Muhammad Soleh's mother passed away. So he became an orphan. After the death of his mother he was raised directly by his uncle, Mr. Rajab, and his wife made Muhammad Soleh an adopted son, he was cared for, raised, and given an education after Mr. Rajab went on a pilgrimage and then changed his name to Haji Abdullah. The suffering of Muhammad Soleh Chambali Kecil's life can be said to be slightly reduced at least he has caregivers from two families who are kind and quite rich and are willing to fight for and raise him. For the struggle of Haji Abdullah and his wife Muhammad Soleh who later became known as a prominent writer. He is known by his full name Muhammad Soleh Chambali Bengkel Al Ampenani, becoming one of the figures who are highly admired throughout the country (Lombok), especially among the 20th-century Nahdlatul Ulama (Lombok) figures.[14]

At the age of seven, Muhammad Soleh Chambali was then handed over to learn to recite the Qur'an al Karim by his adoptive father to a Tajwid expert teacher named Mr. Ramli, a Sumbawa teacher. care of Tuan Guru Haji Abdul Hamid Ampenan.

When Muhammad Soleh Chambali was twelve years old he was brought to Mecca by his adoptive parents for a pilgrimage after a while living in Mecca his mother died in 1325 H [15] precisely on the sixth day of the Hajj month of that year. After the death of his adoptive mother, Muhammad Soleh settled on the birthday of Prophet Muhammad SAW, then at Ali RA's birthday, for nine years or less to study religion with several Ulama, be it the science of Fiqh, Tafsir, Sufism, and other

[13] Nurcholis Madjid, *Bilik-Bilik Pesantren : Sebuah Potret Prjalanan* (Jakarta: Paramadani, 1997).
[14] Jamaluddin, *Sejarah Sosial Islam Di Lombok Tabunan 1740-1935 : Studi Kasus Terhadap Tuan Guru* (Jakarta: PUSLITBANG LEKTUR DAN KHAZANAH KEAGAMAAN, 2011).
[15] Nur Huda, *Islam Nusantara : Sejarah Sosial Intelektual Islam Di Nusantara* (Yogyakarta: ar-Ruzz Media, 2007).

branches of religious knowledge. He returned to Lombok (Indonesia) in the middle of the fasting month at the start of the war in Mecca.[16]

**D. The Teachers**

While studying in the holy city of Makkah Tuan Guru Haji Muhammad Soleh Chambali Al-Lomboki Workshop studied religion from sheikhs who are faqih in their respective fields [17], among others are :

1. *Al 'Alim al 'Allamah, al Hafidz:* Syeikh Muhammad Arsyad bin Tuan Guru Umar Sumbawa
2. Tuan Guru Umar Sumbawa
3. Tuan Guru Umar Kelayu Lombok Timur
4. Tuan Guru Usman Serawak
5. Tuan Guru Mukhtar Jakarta Bogor
6. Tuan Guru Sulaim Cianjur
7. Tuan Guru Abdul Hamid Pagutan Lombok
8. Tuan Guru Haji Abdul Ghani Jimbrana
9. Tuan Guru Abdul Rahman Jimbrana
10. Tuan Guru Haji Usman Pontianak
11. Tuan Guru Haji Asy'ary Sekarbele Lombok
12. Tuan Guru Haji Yahya Jerowaru Lombok
13. Syeikh Sa'id Al Yamani
14. Syeikh Sholeh Bafadhal
15. Syeikh Ali Maliki al Makky along with obtaining certificates of knowledge and pedigree of teachers who have mutasil arrived Rasulallah Saw.
16. Syeikh Hamdan Hindi
17. Syeikh Said al Khudori Makky.

As for the teacher of the Koran Tuan Guru Haji Muhammad Soleh Chambali Al Lomboki Workshop as a whole memorizes the Koran[18]:

1. Tuan Guru Haji Muhammad Arsyad Sumbawa (as mentioned above)
2. Tuan Guru Haji Amin Pejeruk Ampenan Lombok

[16] *Tuan Guru Haji Muhammad Shaleh Hambali Al-Anfanani Dan Tasawuf al-Ghazali*.
[17] *Mozaik Budaya Orang Mataram*.
[18] *Bilik-Bilik Pesantren : Sebuah Potret Prjalanan*.

3. Syeikh Misbah Banten
4. Syeikh Abdullah Sanggura
5. Syeikh Ali Umairah al Fayumi al Mishri

Meanwhile, teachers of Tariqat and Talqin Zikir Tuan Guru Haji Muhammad Soleh Chambali Bengkel, among others :

1. Tuan Guru Haji Amin Pejeruk Ampenan Lombok
2. Tuan Guru Haji Mukhtar Jakarta di Makkah dan
3. Syeikh Hasan al Yamani

Among the books that Muhammad Soleh studied included: books by Imam al Ghazali such as Minhaj al Abidin, Bidyah al Hidayah, and Ihya' Ulumuddin plus Kifayat al Atqiya written by Sayid Abu Bakar bin Muhammad Syata Al-Dimyathi, which is a syarah from Hidayah al Atqiya' ila Thariqil Awliya' written by Zainuddin al Malibari, then Hidayat al Salikin and Sya'ir al Salikin by Sheikh Abd. al Shamad al Palimbani who uses Malay.[19]

**E. The Masterpiace**

The scientific manifestation of this figure is more than just being absorbed and then deposited in the head, but trying to be transformed into personality, and behavior, and don't forget that he did it through writing[20]:

1. *Ta'limu al-Shibyan bi Ghayat al-Bayan, (1354 H/1934 AD) which contains monotheism, fiqh and tasawuf; written in 1354 H, printed in Surabaya*.
2. *Mawa'idh al-Shalihiyah, book of hadith, translation of the book Mawa'idh al-Ushfuriyah fi al-Ahadith al-Nabawiyah by Imam al-Ushfuriy, (1364H/1944) written in 1364 H, published in Surabaya*.
3. *Intent of Diamond Jewelry for Men and Women, contains family fiqh, (1371H/1951AD) published in Surabaya*.
4. *Bintang Perniagaan, contains fiqh, (1376 H/1956 AD) printed by the Darul Qur'an Workshop Foundation.*
5. *Cempaka Mulia Human Jewelry, contains tasawuf (akhlaq) in handwritten form, without year*.

[19] *Islam Dan Budaya Jawa*.
[20] *Kiprah Dakwah Dan Pemikiran Tasawuf T.H. M. Shaleh Hambali*.

6. *Washiyat al-Musthafa, translation from Washiyat al-Musthafa Rasulullah to Sayyidina Ali, handwritten, undated*.
7. *Washiyat al-Musthafa, translation from Washiyat al-Musthafa Rasulullah to Sayyidina Ali, handwritten, undated*.

## F. Gait and Struggle

Upon his return from Mecca (1334 H/1913 M)[21] Tuan Guru Haji Muhammad Soleh Chambali founded the Darul Qur'an Islamic Boarding School (in 1915 AD/1335 H) as a vehicle for education. He started teaching by conducting halaqah recitations; It was not without hindrance from the Bengkel community itself that the recitation groups that were founded in the first year, as told by the Bengkel village head Mr. Halissusabary (grandson) about Tuan Guru Haji Muhammad Soleh Chambali :

> *"Syahdan, according to a story I heard from my parents when the ninik (Grandfather) started teaching religious knowledge at the Mosque (Masjid Bengkel) suddenly the sound of gamelan music and cockfighting was hard to compete with the recitations held by the ninik. Until one-day ninik prayed to Allah from inside the mosque. Suddenly there was a hurricane and a great fire which only happened in the gamelan and cockfighting arena, which resulted in chaos for the gamelan and cockfighting performances, they then ran into the mosque and after they entered the mosque the fire disappeared."*

Since then the Bengkel community began to take part in reciting and studying the Islamic religion, the learning process of the Bengkel community was then widespread among the community outside Bengkel Village and Lombok in general. From day to day, the community then began to come in droves to study Islamic religious knowledge at Bengkel Village until finally the Darul Qur'an Islamic boarding school was formed.[22]

In addition to his success in fostering Islamic boarding schools and the community with his various advantages, he is also a central figure for NU (Nahdlatul Ulama) in West Nusa Tenggara. He is Rois Syuriah and the organizer of the NU Party since it became a political party in 1952. His love for Jamiyah Nahdlatul Ulama is

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[21] Budi Mansur, "INSTITUSI PENDIDIKAN ISLAM INDONESIA (ERA MILENIAL)," *Al-Amin Journal: Educational and Social Studies* 6, no. 02 (December 31, 2021): 187–99, https://doi.org/10.54723/jurnalalamin.v6i02.35.

[22] *Perlawanan Kiai Desa Pemikiran Dan Gerakan Islam KH. Ahmad Rifa'i Kalisalak*.

reflected when he gives a fatwa to the recitation congregation and to all students who study at him, choosing the Nahdlatul Ulama Party whose law is Fardhu Aridhi.[23]

The teaching activities conducted by Tuan Guru Haji Muhammad Soleh Chambali were so busy that to attend an event he had to use a Dokar vehicle (horse-drawn cart). In terms of worship, he was extraordinary, in both sunnah prayers and remembrance and other sunnah practices. Especially in the month of Ramadan, he always does I'tikaf, especially at the end of Ramadan the service to the Khaliq is increasingly intensified to the point that no one is allowed to interfere. While outside the month of Ramadan he seclusion at home, while writing, composing, and serving the people whose time has been arranged.[24]

His piety to Allah is the estuary of karamah and privileges that make him often referred to as Waliyullah. Thus it is not surprising that later his students are also of the Jinn type but these Jinn are not used for specific purposes as is often practiced by normals and necromancers, the jinn only recite recitations to him.

Tuan Guru Haji Muhammad Soleh Chambali's dedication to education was so high that Dr. Abdul Syakur, MA., placed him in the group of Ulama who reformed Islamic Education through cultural values.[25]

The teaching delivered is entirely based on Ahlu Sunnah wal Jama'ah understanding and even recommends and even instructs all students to always learn to increase knowledge from Ahlussunah wal Jama'ah teachers. For full details, Tuan Guru Haji Muhammad Soleh Chambali Bengkel's message reads :

> *Assalamu'alaikum Wr.wb.*
>
> *Alhamdulillahirabbil 'alamiin wa as prayeru wa as salam 'ala asyrofi al mursaliin wa 'alaalihi wa sohbihi ajma'in amma ba'du. Thank God, I say to Allah subhanahu wata'ala that we can hold this meeting today, perhaps this is the last meeting between you and me; therefore I mandate as follows :*
>
> 1. *Practice all the lessons and knowledge that you get from me and try to increase your knowledge by studying the Ulama Ahlussunnah wal Jama'ah.*
> 2. *Apart from that, I instruct all of you to continue to maintain the Darul Quran school and try to make it grow big.*

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[23] *Bilik-Bilik Pesantren : Sebuah Potret Prjalanan.*
[24] *Sejarah Sosial Islam Di Lombok Tabunan 1740-1935 : Studi Kasus Terhadap Tuan Guru.*
[25] Mansur, "INSTITUSI PENDIDIKAN ISLAM INDONESIA (ERA MILENIAL)."

3. *Preserve and elevate the Ahlusunnah wal Jamaah understanding and maintain unity and oneness among all of you.*

*This is my message to you and takes good care of it, the first to the third arguments: 1. Man Amila Bima Alima Allamahullahul Ilma Maa Lam Ya'lam (al-hadith). 2 words of the Prophet: Idza Mata Ibn Adam, Inqoto'a Amaluhu Illa Min Tsalatsin: Shodaqotun Jariyatun, Wa Ilmun Yan Tafa'u Bihi, Wa Waladin Sholihin Yad'u lahu, Ba'da Mautahu. 3. Qolalallahu: Wa'tashimu Bihablillahi Jami'an Walaa Tafarraqu.*[26]

## G. Darul Qur'an College Foundation

*1. A brief history of the Darul Qur'an College Foundation*

Darul Qur'an was actually founded around 1915 AD to coincide with 1335 H, along with the changing times, the Darul Qur'an Islamic boarding school changed its name to the Darul Qur'an College Foundation in 1961.[27] The purpose of establishing the Darul Qur'an College Foundation is stated as follows: to maintain, continue, perfect the existing colleges and those that have been established (guided) Tuan Guru Haji Muhammad Soleh Chambali to mold his children so that one day they will become ethical human beings, sufficient in religious knowledge Islam in the style of Madzhabil Arba'ah and broad in general knowledge.[28]

Islamic boarding schools as the foundation of Islamic education in ancient times were a place for training students. Islamic boarding schools have at least five supporting elements that must exist, namely :

a. *Pondok as student dormitory. The Darul Qur'an Islamic Boarding School itself was then divided into five dormitories namely; Syamsul Huda Dormitory, Qomarul Huda Dormitory, Badrul Huda Dormitory, and Najmul Huda Dormitory plus a girls' hostel called Intan Berlian Dormitory. These five student dormitories were made a kind of shelter for students who come from other areas. So, the placement of students is also seen from the region of origin*.

    1. The Syamsul Huda hostel is specifically for students who come from the workshop itself.

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[26] *Pemikiran Islam Lokal (Studi Pemikiran Tuan Guru Haji Muhammad Shaleh Hambali Bengkel Al-Ampeni*.

[27] *Sejarah Sosial Islam Di Lombok Tabunan 1740-1935 : Studi Kasus Terhadap Tuan Guru*.

[28] *Kiprah Dakwah Dan Pemikiran Tasawuf T.H. M. Shaleh Hambali*.

2. The Qomarul Huda hostel is a mixed student hostel from Bali and Lombok.
3. The Badrul Huda hostel is specifically for students who come from East Lombok
4. Najmul Huda hostel to accommodate students from South Lombok.
5. And a Girl's Dormitory named "Intan" which is around her residence.

b. *Soleh Chambali Mosque as the center of worship. The mosque used by Tuan Guru Haji Muhammad Soleh Chambali is a mosque that is now located at the intersection of Bengkel village, this mosque can be said to be the center of all activities for the Islamic boarding school and the local community. To the north of the mosque there are two twin madrasas, namely the Darul Quran madrasa and the other the Darul Hadith Madrasa, to the south and west of the mosque are the boys' dormitories while the girls' dormitories are located around Tuan Guru Haji Muhammad Soleh Chambali's house to the east of the mosque*.[29]

c. *Classical books, as the main source of teaching. the books studied at that time were: Fath al Qarib by Sheikh Muhammad Ibnu Qasim al Ghazali; Fath al Mui'n by Zainuddin Abdul Aziz; Fath al Wahhab by Abi Yahya Zakaria Al Anshori; Kifayatul Akhyar by Taqiuddin Abu Bakar bin Muhammad Al 'Asyim; Al Jurmiyah by Ahmad Zein Dahlan; Al Fiyah Ibnu Aqil by Jamaluddin Muhammad ibn Abdillah, Ta'lim al Muta'allim by Ibrahim bin Ismail Az Zarnudji; Riyadu al Sholihin by Abu Zakaria Yahya An Nawawi; Al Arba'in An Nawawi by Imam An Nawawi; Bulugh al Maram by Ibn Hajar al 'Atsqalani; Akhlaq lil Banin by Ustadz Imam Baradja; Nahwu al Wadhih by Ali Jarimy and Mustafa Amin; Qirat al Rashidah; Al Iqna'. TGH's books. Muhammad Soleh Chambali himself, among others: Ta'lim al Shibyan-Bighayat al-Bayan, Business Star on the excess of effort, Cempaka Mulia, Diamond Jewelry for Men Women, Washiat al Musthafa li Ali al Murthadha, Mawa'idzzu al Sholihiyah*.[30]

[29] *Sejarah Sosial Islam Di Lombok Tabunan 1740-1935 : Studi Kasus Terhadap Tuan Guru*.
[30] *Bilik-Bilik Pesantren : Sebuah Potret Prjalanan*.

Even though the names of the books of al Mu'tabarah have been mentioned above, the author has not been able to classify which books Tuan Guru Haji Muhammad Soleh Chambali taught at a number of educational institutions (lower and advanced Madrasahs, Islamic Recitations, Kindergartens) children who stand at the Darul Qur'an College Foundation.

d. Santri as students, and kiai as leaders and coaches in the pesantren.

*2. Educational Objectives of the Darul Qur'an College Foundation*

To achieve the educational goals mentioned above, the Darul Qur'an Education Foundation opened several institutions ranging from kindergarten to high school level.[31] The institutions that were opened included :

a. Opening madrasas/lower and high schools.
b. Open courses on religious and general knowledge.
c. Opening lectures
d. Opened a kindergarten
e. Opens the library garden
f. Open reading garden
g. Build buildings/dormitories and equipment.
h. Provide assistance to students who are intelligent and unable to continue to higher education.

*3. Wealth of the Darul Qur'an College*

The assets of the Darul Qur'an College Foundation which were written based on a 1961 notarial deed document, include the following :

a. The Foundation's first wealth was obtained from the wealth of the Darul Qur'an College in the Workshop which was handed over to this foundation, which consisted of :
b. 2 (two) Madrasah 12 (twelve local) buildings with their yards, located in the Bengkel.
c. An office building using 6 (six) rooms with their yards, located in the Workshop.
d. A teacher's house with its yard, located in the Bengkel.

[31] *Mozaik Budaya Orang Mataram*.

e. A paddy field, with an area of 0.75 ha (seventy five acres), is located in Subak Bengkel, Bengkel village, West Ampenan district. Paddy field land 0.115 ha (One Hundred and Fifteen Are.
f. 12 (twelve) student dormitories with their yards are located in the Workshop
g. Madrasah and office inventory items, consisting of :
   150 (one hundred and fifty) student desk and bench sets, 20 (twenty) teacher desk sets, 3 (three) writing desk sets, 2 (two) cupboards, 1 (one) guest table set, and 2 (two) writing machines. And then the wealth of this foundation is obtained from:
   a. Zakat and Waqf
   b. Donations from member donors
   c. Donations from the government
   d. Other legitimate businesses
h. Composition of the First Board of the Darul Qur'an Workshop Foundation.
   1. Chairman : Ustadz Mahduddin
   2. Loyalty in Business : Ustadz Abdul Ghafur Rawiy
   3. Treasurer : Haji Muzaki
   4. Assistants : Muhammad Asmak, Muhammad Yusuf.

## CONCLUSION

Today's modern society is often overcome by feelings of doubt and indecision even though the fulfillment of life, both clothing, housing, and even tertiary is adequate. This arid feeling and full of distrust gave birth to a new ecosystem, namely a society full of suspicion, a society that knows no shame so that it holds wrong. The instability of this ecosystem is a big question in the 21st century and the answer is very simple "Realize yourself by thinking about God's creation and never think about God himself. Putting the concept of monotheism in our worldly life gives us a belief and a feeling of calm and peace because humans no longer depend on animism or dynamism. With monotheism, humans live meaningfully, because they believe that they will get a good reward for all their kindness.

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